THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 5 JANUARY, 1962 NO. 9

Happy New Year

To All Our Members

◆

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, January 8, 1962
8:00 P. M.

Business—Election of Officers in
New Bern Consistory No. 3

THE BAGPIPE

Issued Month except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

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Address All Communications to THE SECRETARY, P.O. Box 1030, New Bern, N. C.

Entered as second class matter February 21, 1957, New Bern, North Carolina, under the Act of March 3rd, 1879.
SUBSCRIPTION PRICE—INCLUDED WITH ANNUAL DUES. CIRCULATION 4,000.

New Bern, N. C., January, 1962
Volume 5 Number 9

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Junior Warden.....Harry J. MacDonald
Orator.....T. C. Fitzgerald
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HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

WORLD WAR PERIOD

After the entrance of the United States in the World War in 1917, it was voted by St. John's Lodge in July that all members in good standing called to duty in the military service should have their dues remitted after June 30, 1917, for the entire period they remained in war roles.

Mr. Paterson was then Worshipful Master; with Messrs. Cook and Newell as Wardens; and Messrs. Gaskins and Lane reelected Secretary and Treasurer respectively. Appointed for the year were Dr. Parker, Chaplain; S. M. Brinson and J. T. Mallard, Deacons; T. Bayard Whitehurst and C. T. Pumphrey, Stewards. A. J. Gaskins was retained as Tiler.

A public installation program was held in the Masonic opera house, with Grand Master C. L. Pridgen in charge of the ceremonies. Mr. Pridgen gave "an interesting and eloquent address," and short talks were made by several members.

It is interesting to note here that Mr. Brinson later became Representative in Congress from this Third District, serving in the office until his death in 1922, and that Mr. Pumphrey died of pneumonia in a Paris hospital while serving with the American Red Cross in France. The latter officer frequently sang tenor solos for Masonic, church and civic programs during his residence in New Bern.

During September, 1917, it was voted to send to Past Master R.D.V. Jones, then in hospital service for the A.E.F. in France, a Past Master's jewel, "in appreciation of past services and as a loving memento." The committee named for this purpose reported later that the gift had been forwarded to Dr. Jones.

As an important innovation during that year the showing of moving pictures was begun October 12, 1917, in the Masonic theatre. Since then the movies have been featured regularly there in public shows, under the ownership and management of Scottish Rite Masons. The only times when the house is closed to moviegoers are during the semi-annual Scottish Rite reunions in April and November, when the auditorium is needed for those Masonic programs. Profits are used for educational and charitable causes, except that bonds are also being bought to finance later enlargements of the building.

A moving picture screen had been presented to St. John's Lodge in 1915 by F. M. Hahn, a member who had operated the Star theatre here for some time. His dues were remitted for three years in return for the gift. But this screen was used in lodge work, not in the new Masonic moving picture theatre.

Oscar A. Kafer and Mr. Hahn were named as co-managers of the Masonic moving picture theatre at its opening. After about five months, Mr. Hahn resigned and ever since then Mr. Kafer has continued in his position as manager of the theatre for more than a quarter of a century.

The Grand Master's proclamation urging the purchase of War Savings Stamps and suggesting that the National flag be displayed in the lodge room was read in February, 1918, at a lodge meeting. A motion was passed to buy $50.00 worth of War Savings Stamps. Another motion authorized the purchase of a Service Flag for the lodge room and instructed Worshipful Master Paterson to confer with the Worshipful Master of Doric Lodge in regard to the joint purchase of a United States flag.

Members of a committee were named during May to solicit contributions for the fund to erect an Army Lodge building and Masonic clubhouse at Camp Sevier, Greenville, S. C., as requested in a communication from the Grand Master. A substantial sum was raised among the local Masons.

Mr. Cook was promoted to the office of Worshipful Master, with Dr. Parker and William W. Griffin as Wardens; Mr. Lane and Mr. Gaskins reelected Treasurer and Secretary. J. H. Parker and Mr. Bennett were named Deacons; Mr. Gaskins renamed Tiler; the Rev. A. Walker, Chaplain; W. W. Gaskins and Alfred A. Kafer, Stewards. A Master's apron was presented to the lodge by Mr. Parker.

Two terms were served by Mr. Cook. For his second year, Dr. Parker and Deane F. Bell were named Wardens. Messrs. Lane and Gaskins remained in their posts. Albert F. Patterson and C. T. Hellinger were appointed Deacons; the Rev. H. A. Humble, Chaplain; D. W. Hanks and J. M. Batson, Stewards; and O. A. Kafer, Tiler.

(Continued on page 14)

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

I wish to thank the many members of our Bodies from whom I received "get-well" cards while confined in the Mission Memorial Hospital in Asheville, N. C.

I am back in the office now and while I will have to take things rather slowly for the next few weeks I hope to be back in tip-top shape in time for the Spring Reunion so I can contribute my bit towards making it a real success.

Also wish to thank you for your cooperation in making our recent Fall Reunion an outstanding one and I hope you will continue your good work in the coming year.

With kindest personal regards, sincere thanks, and Best Wishes for the New Year, I am

Sincerely and fraternally yours,

Clarence Seifert

Secretary

Bagpipe Skirls

Dear Brethren,

What kind of year will 1962 be? It will be a better year if you tell a funny story to that worried man next to you, if you help a skinny kid learn to swim, keep a box of biscuits in the kitchen and treat a stray dog when he comes to your door, or encourage young talents. Learn to cook a special dish. Catch a fish. Get a tan. Exercise. Laugh. Build. Grow. Also—spit on your hands and get some work done. A cynic once said, "Good resolutions are simply checks that men draw on banks where they have no account." But good deeds are solid gold that men put into banks that compound interest every day.

Another has written, "I said unto the man that stood at the gate of the New Year, 'Give me light that I may see into the unknown.' He said to me, 'Step out into the darkness and put your hand in the hand of God, which will be to you better than light and better than a known way.'

As we approach the end of another year, a year of joys and tribulations, may each of us pause to give thanks for the strength and courage to face the accomplishments and misfortunes of the past. This is the time to again count our blessings and renew our resolves to make 1962 a better, happier year for all.

On the bumper of car in front—**Careful,** I'm not as good a driver as you think you are.

"My brother wanted a pop-gun for Christmas but Mother wouldn't let him have it."

"Why? A pop-gun isn't dangerous."

"I know, but it makes Grandpa thirsty."

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Overheard: The fellow who knows the value of a dollar these days is getting mighty discouraged.

The trouble with a diet is a fellow gets fed up with not getting fed up.

Confucius Say: Reputation like glass —easy to crack but hard to mend.

False doctrine: Giving people the wrong medicine.

My wife ran across the following masterpiece, so she calls it. She insists that I use it. I wonder why?

AN ODE TO HUSBANDS

'Twas the night before this
And I'd settled my back,
For what I was sure
Was a long winter's nap;
When out of the closet
There rose such a clatter,
I knew without looking
As to what was the matter!
My roommate was coming,
At last to his bed,
Would I have waited
To go later instead.
For he jingled his coins
And his keys on the dresser,
St. Nick's sleigh bells
Really sounded lesser,
He brushed his teeth,
But it sounded like the floor,
I wondered just why
He didn't first shut the door.
He coughed and he sneezed
Then gargled his throat,
It sounded somewhat like
A big motor boat.
He has only two feet—
Just two, there's no more,
For I counted his shoes
As they both hit the floor.
He wound his wrist watch
Just over my head,
And the last thing he did
As he dropped into bed
Was to yawn very loudly
Just in my right ear
And whisper so softly:
"Are you asleep, dear?"

WHICH ARE YOU?

A lot of people are like a wheelbarrow—not good unless pushed.

Some are like canoes—they have to be paddled.

Some are like kites—if you don't keep a string on them, they fly away.

Some are like footballs—you can't tell which way they will bounce next.

Some are like balloons—full of wind and ready to blow up.

Some are like trailers—they have to be pulled.

Some are like a good watch—open faced, pure gold, quietly busy, and full of good works.

HAPPY NEW YEAR, ALL.

Your piper
Paul Stevens

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FROM THE ASSISTANT SECRETARY

As of the time of the writing of this article, we have just received word from the Secretary's wife that our beloved Secretary plans to return to New Bern next Saturday, which will be the 16th of December. Thus it is fully expected that he will be back to spend Christmas with his family, and in this case we can all rejoice. His recovery has been all that could have been expected. His rugged constitution and indomitable spirit have been his biggest assets in making his come-back, and they have no doubt played a tremendous role in his rapid recovery. We look forward to the time when Charlie can return to his desk and resume his usual activities. Even though he may find it necessary to curtail some of his activities slightly, he none the less will find many a brother anxious and willing to step in and help him carry the load.

This article is being written on Sunday, December 10. The Assistant Secretary has just received word that it is also the 50th anniversary of our Secretary's birth as a Master Mason. On this date, fifty years ago, he was raised to the Sublime Degree. When the Grand Lodge sends the necessary certificate and Veteran's Emblem, surely Doric Lodge will have a program worthy of such a long and active membership therein.

The Budget Committee met during the preceding week to prepare the budget for the coming year. Its task, brethren, was exceedingly difficult for the reason that the Consistory is operating on a very close budget. In other words, the Consistory has been spending most of the funds it has been taking in, and has been setting aside very little as a reserve fund. The budget for the coming year was balanced, it is true, but with considerable difficulty. A rather heavy item in the budget is for maintenance and repairs to the Temple. Our Temple, as you know, is now thirteen years of age and is becoming increasingly expensive to maintain. The budget item for this purpose will necessarily, therefore, become heavier as the years pass.

The Budget Committee made a careful analysis of all expenditures and was disturbed over the fact that we have been setting aside very little to take care of future expansion of our Temple facilities. A heavy proportion of our expenditures is found in the parties that have been held throughout the Consistory's jurisdiction, both "small parties" and "large parties," the large parties being those usually designated as "Ladies' Nights." It became quite obvious that these parties must undergo a very systematic program of scheduling.

The Budget Committee felt also that some features found in connection with a number of the parties might well be eliminated, and thus save a considerable sum of money for the Temple. These features included all types of paid entertainment, etc. A motion was made and carried to eliminate these items in the expenditures for next year.

The general tone of the entire meeting might be summarized in this statement: Since we are spending most of our income with little being set up for reserve, it is obvious that we must watch our expenditures very carefully.

Brethren, these are some of the thoughts of the Budget Committee as it met during the past week. It is felt that you should be apprized of their thinking and of the necessity of some action.

ROBERT L. PUGH, 33°
Assistant Secretary

1962 TENTATIVE BUDGET
NEW BERN CONSISTORY NO. 3

Income:	Anticipated Revenue 1962
Initiations	$32,000.00
Dues	28,000.00
Rents-Theatre	3,900.00
Rents-Other	2,000.00
Interest	1,600.00
Miscellaneous	
Sale of Rings	100.00
Sale of Drinks	25.00
Total	$67,625.00

Expenditures:	Proposed Budget 1962
Supreme Council	$ 7,600.00
Bagpipe	$ 3,000.00

Administrative:

Salary-Secretary	$ 6,000.00
Salary-Clerical	6,800.00
Salary-Other	720.00
Print., Sta., Off. Sup.	1,000.00
Telephone & Telegraph	1,600.00
Heat, Lights-water	4,200.00
Insurance	400.00
Taxes & Licenses	1,000.00
Auditing	150.00
Equip.-Replace & Repair	400.00
Laundry	100.00
Robes & Sundry	350.00
Pension-G. A. Farrow	
Stage Sup. & Equipt.	400.00
Off. Equipt. & Maint.	500.00
Total	$23,620.00

Reunion:

Spring	$ 5,000.00
Fall	5,000.00
Total	$10,000.00

	Proposed Budget 1962
Activities:	
Pre-Reunion	$ 500.00
Ladies Parties	6,500.00
Easter Services	600.00
Miscellaneous	300.00
Total	$ 7,900.00
Charity, Donations & Flowers	
Memorials	$ 200.00
Donations	400.00
Total	$ 600.00
Travel Allowances:	
Secretary	$ 1,200.00
Promotional Expense	**$ 300.00**

Miscellaneous:

Contingency	$ 3,325.00
Tiler	50.00
Elevator Service	150.00
Bonuses	75.00
Total	$ 3,600.00

Building Expense

Janitors Salary	$ 1,500.00
Maids Salary	320.00
Cleaning	400.00
Janitorial Supplies	500.00
Insurance	1,600.00
Repair & Maint.	4,425.00
Exterminator Service	60.00
Total	$ 8,805.00
Equipment-New	$ 1,000.00
Grand Total	$67,625.00

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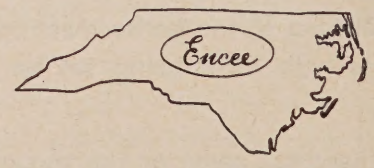

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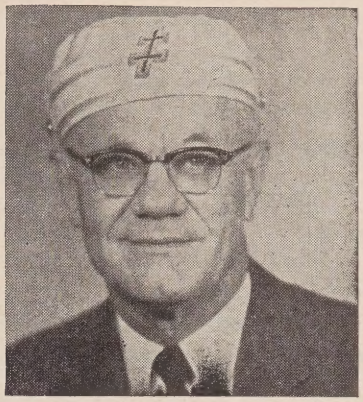

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

I believe that the article which I am using below will be of especial interest not only to the older brethren of our Consistory, but especially to those who have just recently completed the series of degrees in our Reunion. This is an article which appeared in the Aurora Grata Bodies of the Ancient and Accepted Scottish Rite of Freemasonry in the Valley of Brooklyn, New York. It is a very interesting and informative article, and while the organization of the degrees of the Northern Jurisdiction varies slightly from that of the Southern Jurisdiction, even so it is felt that the discussion of the content of the various degrees is quite interesting. Perhaps it will provide a sufficient incentive for our members who are interested to study the organizational differences of the two jurisdictions.

"Almost every Master Mason who is invited to petition for membership invariably asks: "WHY BECOME A SCOTTISH RITE MASON?" This is a fair question and demands an answer. It is of the utmost importance that the prospective initiate have a clear and definite understanding of what the Rite stands for and is endeavoring to accomplish. Obviously space allows only a limited answer within these pages.

"The Scottish Rite has an ideal, an aim, a purpose. The ritual that has grown up around it has a place in it only as it impresses that ideal, teaches that aim, accomplishes that purpose. The candidate for the degree is not required to memorize any part of the work. Instead he sits through a series of dramas, or playlets, that clearly and interestingly convey the idea, the aim, the purpose.

"THE DEGREES . . .

"The 29 Scottish Rite Degrees are progressive steps in moral and philosophical knowledge, based upon the fundamental degrees of the Symbolic Lodge. The heritage of history, philosophy, religion, morality, freedom, toleration inspire the degrees of the Rite. The degrees are both a continuation and an amplification of Ancient Craft Masonry.

"The eleven degrees of the Lodge of Perfection—4th to 14th—are called 'Ineffable' because they are concerned with man's eager quest for the true name of God. There is a profound unveiling of the character and purpose of God and His relation to man. The 14° summarizes what has been taught and is a moral and philosophical climax. Here is ritual at its finest.

"Two Historical Degrees are conferred in the Council of Princes of Jerusalem—the 15th and 16th. In these days when men are struggling to bring into balance the spiritual growth and material development of all peoples, the degrees of the Council exemplify and reveal a source of strength and courage needed to carry on the continuing warfare against the vices and superfluities of life.

"The Chapter of Rose Croix—the 17th and 18th degrees—is the spiritual center of the Scottish Rite. These two degrees have an historical setting which is within the Christian Era. Their message is universal; their fellowship includes all worshipers of God. The Exemplar is Jesus Christ, the Great Teacher of Galilee. A New Commandment of Love is revealed and the three guiding virtues, Faith, Hope, and Charity, are presented as representing the righteous path for all mankind to follow. On these three virtues men of differing religious persuasion can agree.

"Fourteen 'Traditional' and 'Chivalric' Degrees are conferred in a Consistory of Sublime Princes of the Royal Secret. In the area of morals, certain degrees teach the ultimate victory of Good over Evil, the dignity of Labor, the sacredness of Duty, and unselfish service as a test of one's own religious connections, the separation of Church and State, patriotism, love of country, willingness to make the supreme sacrifice for a friend, and Freemasonry's refusal to condone crime are among the lessons woven into colorful and interesting dramas—dramas designed to develop new and better thoughts in the minds of men and in their hearts new and deeper feelings, and in their wills new and greater purposes.

"Each candidate looks forward with rapt anticipation to that solemn moment of the accolade when he is created a Sublime Prince of the Royal Secret, THIRTY-SECOND DEGREE SCOTTISH RITE FREEMASON, with all the privileges and prerogatives of that grade."

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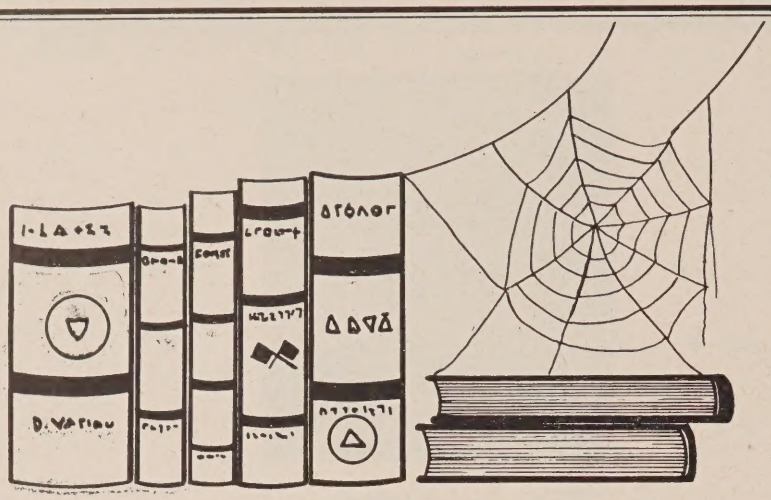

TEMPLE TOMES

Among intellectual forces of the eighteenth century, based as they were on the veneration and exaltation of nature and man, none is of such fundamental importance as Freemasonry. It is significant because it combined all of the humanitarian teachings of its time, systematized them, illustrated them with symbols, and made them generally available in a coherent organization. One occasionally encounters the belief that Freemasonry has purely historical value today, that it is simply a dead or dying branch of the great humanitarian movement in the Age of Reason which has persisted through inertia. If this were so, the flowering which has characterized Freemasonry since the second World War would be inexplicable and we would expect to find only meager remains of it, similar to those of the Rosicrucians and Illuminati. But as a matter of fact, a new wave of Freemasonry has been emanating from the United States. Masonic lodges, which declined in importance during the nineteenth century, are regaining the positions they held during the eighteenth. For the ideal of humanitarianism makes men associate in one way or another, especially after great catastrophes. The wars of the seventeenth and eighteenth centuries, fought primarily for the interests of the ruling classes, the measures of suppression of that period, and the French Revolution, all these resulted in a desire for humanitarian thinking. And the same process can be observed in our time.

One of the chief attractions of Freemasonry is the example set by many great intellectuals of the eighteenth century. Among the ardent Masons were Goethe, Lessing, Wieland, Fichte and Frederick the Great. By the end of the eighteenth century there were few important figures who had not been strongly affected by that new movement.

What then is Freemasonry, and what are its purposes? The uninformed usually assume it is a secret society with some kind of political aim augmented by a mysterious ritual. Forced to meet in secrecy in many countries (Germany, Austria, Russia, Italy, etc.), the Freemasons inspired a whole set of fantastic stories which revolved about their activities. Since the members rarely broke their reserve even to defend themselves against false and humiliating accusations, some people equated their silence with wickedness and this attitude is still with us. The mystic symbols, the ritual which makes use of prehistoric customs and ancient Near Eastern mythology has contributed to it. Because of its secrecy, the Nazi and communist governments suppressed Masonry by every possible means. One may recall that in the nineteenth century certain Roman Catholic groups spread the story that Mozart had been poisoned by Freemasons. Among various "explanatory" writings is a book, Freemasonry, by Schwartz-Bostunitsch which purports to enlighten people about the aims of the order. It represents Freemasonry as a secret Jewish society which, under the command of the Learned Elders of Zion, works toward world domination. It is only a short step from there to the anti-semitic and anti-Masonic outpourings in the Nazi periodical Sturmer. Attention should also be called to a polemical pamphlet by Mathilde Ludendorff, Die ungesuhnten Frevel an Luther, Schiller, Lessing und Mozart (The unexpiated outrages against Luther, Schiller, Lessing and Mozart). She claims in deadly earnest that Mozart was poisoned by his fellow-Masons because of his pro-German views.

Secrecy is not the key to Freemasonry. Everything concerning its aims and its ritual is available to the public in books and manuals. Indeed, some well-informed outsiders know more about the Craft than many a mason of lower degree who should not have and does not wish any premature knowledge. Masonry keeps no secrets from the uninitiated! Yet there is a Masonic secret, a mystery, an experience that cannot be taught or explained because it lies, like every mystic experience, beyond the realm of controlled consciousness. At its deepest level it is identical

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with intense feeling and empathy. The secret of Freemasonry is the secret of experiencing true love for all mankind, a positive attitude towards man and life, and broad affirmation of God. It is the realization that beyond the dark and material world there is a realm of light towards which all men must strive. The peculiarity of Masonry is its symbolism, with its roots in the distant past, intensifying this experience whose sensuous aspect lies in the beauty of the ritual.

Masonry officially enters history with the founding of the first Grand Lodge of London on June 24, 1717, but it is descended from the stone-masons' guilds of the Middle Ages. The prefix "free" signifies freedom from joining a guild and in a broader sense, hints at the speculative masonry which arose from the active masonry. During the seventeenth century more and more persons of high moral standing were accepted into the lodges.

Freemasons work to build the Temple of Humanity, symbolized by King Solomon's temple; hence the name "royal art". Ritual and vocabulary are taken from the old masonic guilds which, like other guilds, created their own body of legends. (For example, Hiram, Solomon's architect, is killed by three murderers because he refuses to divulge the secret.) Elements of ancient Near Eastern mysteries and some elements of Rosicrucian thinking were woven into the Hiramic legend, resulting in an emphasis on secrecy. During the eighteenth century a strong rationalistic flavor, favorable to all charitable humanitarian, and international ideas, was added. Freemasonry has not remained unified and static since the eighteenth century. Its face has changed along with shifting intellectual trends.

The eighteenth century is considered the pinnacle of Masonic development. In England and France Freemasonry already had a social character along with its moral and ethical sides. During the Age of Reason, many of the ablest men in Europe joined its ranks, largely aristocrats and, to a lesser extent, philosophers and poets. A number of heads of state belonged to the Craft, for example Frederick II, Frederick William II, Grand Duke Carl August of Weimar, Emperor Francis I, George IV of England, George Washington, and most presidents of the United States after him. German philosophy was represented by Fichte and Krause, literature by Burger, Chamisso, Claudius, Kleist, Klopstock, Wieland, Herder, and above all, Goethe, whose work drew heavily from Masonry. Lessing made a significant contribution to Masonic literature in his dialogues "Ernst and Falk." Pope, Sterne, and Swift were among the ablest Masonic writers in Britain, as were Beaumarchais, Stendhal, and most of the Encyclopedists in France. The most important for the intellectual history of Masonry is Mozart, because the Magic Flute, one of the greatest art works of all time, was the direct result of his Masonic associations. The intellectual greats among the Masons felt themselves members not only of the spiritual but also of the actual nobility since they associated on brotherly terms with members of the aristocracy and with worldly potentates.

Much has been written about the relationships between various phases of culture and Freemasonry. Ferdinand Schneider described the influence of Masonry on German thinking during the end of the eighteenth century and has shown that the roots of romanticism can be found in its more mystical offshoots, the Illuminati and the Rosicrucians. Entire bodies of literature were profoundly influenced by Masonry, possibly because of its curious mixture of free thinking and rationalism, materialism and a kind of mysticism which occassionally approached Crypto-Catholicism. "Strict observance" was supposedly linked with Jesuits.

But in the last analysis we have the same situation today as 150 years ago; a world-view basically Christian is practiced, accompanied by mystic symbols. Presumably this has a special attraction for soft, vacillating individuals. A person like Lessing was attracted to the ethical rationalism of Masonry, while Goethe sceptically viewed the combination of these principles. Mozart, finally, was more inclined to its mysticism. This can be felt with certainty after hearing the gentle, mysterious sounds of the Magic Flute and the Masonic Funeral Music.

(This is taken from Mozart and Masonry by Paul Nettl).

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The Grand Master's Corner

By James W. Brewer, 33°
Grand Master of the Grand Lodge of N. C., A.F. & A.M.

To the members of the Scottish Rite:

Since my last report to you in this column, we have had an out-standing Reunion, held in New Bern, November 14th-16th, and two of our Scottish Rite Brothers, Charles R. Gray and R. Vincent McBride, have been honored by receiving the 33rd Honorary Inspector General Degree at the Supreme Council Meeting, held in Washington, D. C., October 17-20th, 1961. Also, several members of our Consistory were honored by being elected to receive the honor of K.C.C.H.: Brothers: W. L. Adams and James E. Blaylock of New Bern, Jather McLawhorn, Vanceboro, Reynold S. Davenport, Jacksonville, Earl Noe, Beaufort, and James J. Gilbert, of Greenville. These Brethren being honored is proof that Scottish Rite Masonry is on the move, and I am sure that all the Masonic Brethren who have taken the Scottish Rite Degrees have enriched their Masonic education. I encourage them to enjoy their Scottish Rite Masonry by exemplifying the wonderful lessons taught in these Degrees.

We are very happy that our beloved Brother, C. A. Seifert is well on the road to recovery from his recent illness.

Fraternally yours,

James W. Brewer
Grand Master

LOST IN THE JUNGLE

Robert Bascomb Ashley
James Douglas Bailey
Gordon Peters Barnett
Hubert F. Beck
Carl Wendell Bell, Jr.
James Arthur Brown
Guy Carter Bryant
Donald Gordon Clarke
Donald Ray Cobb
Charles David Connor
Jewell Machen Dalton
David Ganz
Henry Marvin Garn
Carlile R. Grey
Gilbert S. Hancock
Wallace Kelly Harris
Charles B. Hart, Jr.
Harvey W. Hudnell
Earl Shelton Kelly
James E. Land
William Roy Madden, Jr.
Guido Joseph Marchio
Harry David Martin
Garland D. Mattocks
Anton Stanley Michaels
John William Moore, Sr.
James Arthur Quinn
Lewis Christopher Rothenberg
Roy Milton Shoe
Ernest Lee Sumrall
Earl E. Sutton
Benjamin F. R. Tucker
Howard I. Walker
Curtiss W. Watters
Duryea Somers Wilkinson
Thomas Edward Wooten

Members knowing the address of any of the above, please advise the secretary.

CAPS

At the recent meeting of the Supreme Council a rule for the correct wearing of the cap was set forth. When wearing the cap it shall be considered as a part of the apparel of the wearer and shall not be removed.

At the presentation of the flag the cap shall remain in place, the members shall stand at attention with the right hand over the heart.

During prayer the cap shall remain in place and the hands and arms shall be crossed as in the 18th Degree.

All brothers should note and comply.

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"With Mouth To Ear"

Clyde McCarver, 32°

FREEDOM THROUGH THE TRUTH

What fierce conflicts have raged around these two words: truth and freedom. How many rebels against just law or wholesale moral restraint, have masked their caprice under the name of liberty; how many fires of persecution have been kindled in the pretended cause of truth. And, on the other hand, what noble battles have been fought for the most sacred interests of humanity, which were identified with these two names! We should blot out half of the heroic pages of history if we were to erase the deeds done, and the suffering endured, for truth and freedom.

In Masonry the two words are used to throw light upon each other, and as it were, to exclude the false interpretations which might be given to each taken by itself. That is truth which really makes men free; that is the genuine and only really valuable freedom which is based upon the truth.

"History", said Lord Acton, "is the record of man's struggle to become free," and he spent his life in accumulating the material for a history of freedom, the amancipation of conscience from power, the gradual substitution of freedom for force in the government of men; and that theme has a special reference for our time.

It is very evident that freedom is brought by truth in the material realm. As soon as men have faith in God as a God of wisdom they inevitably believe in the rationality of the universe and begin to search for truth. They seek to discover the right way to understand the world and how to subdue its power and make it minister to human good. But before an exalted idea of God were apprehended primitive man was aware of law and order which he endeavored to understand. Early in history man believed that the world was in the hands of chance or caprice of the gods. Soon, however, they began to think critically

Clyde McCarver, 32°

and became aware of certain uniform processes; and thereafter the quest for truth was rewarded with amazing achievements.

Someone has said "Let him who would be great first seek for truth. In finding truth, he also finds greatness." I say that all truth gives freedom. We hardly need to prove that in the present day. You see it written in large letters in every sphere that ignorance is bondage! Knowledge is power. The quest for freedom is by no means ended—the goal is not yet reached. You can trace its progress at every step of civilization. Yes, but civilization itself contains within it the elements of a fresh servitude. Man conquers the powers of nature and become in turn their slaves.

Man is a creature with many limitations. In spite of his intellectual brillance he is often strangely blind to moral and spiritual realities. He finds it incredibly hard to believe that all men belong to one family, all are God's children, all are brothers, born to seek a common destiny. Hence we have religious intolerance, race biggotry, rival faiths, and international suspicion and distrust. Mankind finds the attainment of truth a most difficult quest. Every seeker approaches its temple through his own desires; the philosopher, the poet, the artist, the prophet, the man of deep devotion—each sees the temple of truth from his own angle, sees but one aspect.

Masonry maintains that the Great Architect of the Universe has a universal appeal. He is the mystic life great India craves; his the Parsee' sin-destroying beam; his the Buddhist's rest from the tossing waves; his the empire vast China dreams about; his the Roman's strength without his pride; his the Greek's glad world without its graves; his Judea's law with love beside, the truth that consumes and the grace that saves. His heart is as wide as the world is wide, and his truth embraces all mankind. But what does he mean to you and me? Do we commend him worthily? Do we give him our true loyalty? Do we enthrone him as the King of Truth? If we are true Masons the answers to all these questions must be in the affirmative!

May our prayer (each in his own way) during these significant days always be:

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

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Introducing Our Knights Commander of The Court of Honour

New Bern Consistory is happy indeed to present to *The Bagpipe* readers one of the finest Masons in our membership, Brother Harry Lipman.

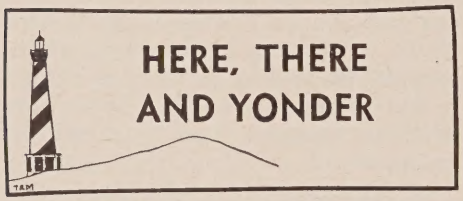
Brother Lipman was born in Baltimore, Maryland on May 8, 1895 and later moved to New Bern. His father, the late Sam Lipman, came to the New Bern area as a traveling merchant and sold goods throughout Craven, Jones and other areas. From house to house he made his rounds and before long, he established himself in a permanent location in New Bern. By hard work and perseverance, he built up a good business and soon became known far and wide as a successful business man.

Harry grew up in such an environment as this and learned the lessons of merchandising from his father. He was a member of the armed forces and saw service in Europe with the Army during World War One. Returning to this country after the war, he then began to take over the leadership of his father's business, and it continued to prosper under his able guidance and direction. He now continues as the head of that firm.

HARRY LIPMAN, 32°, K.C.C.H.

Harry expressed an interest in Masonry very early and received his Blue Lodge degrees in April 1918 in St. John's Lodge No. 3. He continued his activities in that Lodge and later was elected by his brethren to serve them as their Master.

He also expressed an interest in the Scottish Rite and became a Master of the Royal Secret. He took part in several of the degrees and was always helpful in business matters of the Rite when sound judgment was needed. Because of his usefulness to the Rite and the unselfish service he rendered, he was elected by the Supreme Council to receive the rank and decoration of Knight Commander of the Court of Honour on October 23, 1957. He is also a trustee of the local Bodies.



"EMPIRES IN THEIR BRAINS"

ED BLAIR, 33°, Vanceboro, N. C.

"Empires in their brains," these words are part of a poem by James Russell Lowell. It sounds inspiring, and the idea has been inspiring to millions in the world's history.

The desire to build empires has been the motivation of national action through the centuries. We can see that the history of many empires such as those of Rome and Great Britain has had its good features and results; but as we look back over the intervening years in many respects "Empire Building" has had evil results which are too great to be measured.

Consider the Spanish Empire as it dominated what is now Central and South America. The names of those lustful men Cortez and Pizarro are only two of a list of tyrants who have treated and conquered people with suffering and injustice. Think of those "Empires" founded on murder and oppression; the "Nazi Empire" of Hitler and the "Communist Empire" of today. The Russian Communist

E. P. BLAIR, 33°, Vanceboro, N. C.

Empire is not called an Empire, but by a softer term, "Soviet Republic" however it certainly represents "Empire Building" in the worst sense.

There is a vast difference between these desires of "Empire Building" and the desire for an Empire which represents the Supreme Architect of the Universe. The first Apostles were the leaders of a company who sought to establish God's Empire in the world. This is Empire Building at its highest and holiest form.

We are now locked in a battle of ideas with a nation which ignores the Divine and the Spirit. A philosophy which threatens to engulf the world; that man is wholly an economic creature that can respond to any set of stimuli. This is their creed and their belief. Murder means little or nothing to the Russians.

A short time ago it was my privilege to be with a group of our Brethren and see Congressman Walter Judd receive the 33° and to hear him speak. "Ours is a Philosophy we must expound to the fullest," he said. We must stand now as never before with an emphasis upon the Spirit and the Divine. It is imperative and necessary; we are in one of the most critical periods of our world's history. Really it is one of Empire Building with each group holding a different emphasis.

A man recently visited two spots of great importance to the story of North America. One was St. Augustine, Florida

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—the first settlement in the territory belonging to the United States. These Spaniards had "Empires in their Brains," but the colony died and left little or no imprint on the future. The reason was they had no Mayflower and no Plymouth Rock. They were impelled by lust and the desire of conquest. The founders of New England at Plymouth had "Empires in their Brains" but they were motivated by a love of Liberty, Justice and Truth. A desire to worship God according to their own conscience. They sought a Kingdom that was an everlasting Kingdom.

Scottish Masonry is such a Movement. It continually exalts the nobler nature of man over the ignoble, the spiritual over the material, the Divine in man over the human element. Our Religion embraces this same belief and it is basic. It is vital to us now in this period of history.

We must exalt it as never before. Our forefathers believed it to the extent that it was a part of their life, it was their very being—it vibrated with every beat of their heart. Are we not men and women of the same stock? It is our only real defense in this battle of ideas. Truly as Thomas Paine said during the days of the Revolution, "These are the times that try men's souls."

We must not be brainwashed. We must stand firm. We must believe in our heritage and we must defend our free American institutions — our churches, our schools, and the things our forefathers held sacred not by lip service alone, but a genuine active participation in the affairs of our time.

"Empires in their Brains"—what kind of Empires are in our brains? Let us pause now and be sure and then commence our journey anew.

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

The Onslow-Lejeune area is most fortunate in having Deep Therapy X-ray available to its citizenry at Onslow Memorial Hospital for the first time. This important medical service has been provided through the generosity of New Bern Consistory No. 3 of The Scottish Rite, and, although it looked for a while as if the several delays encountered in final installation of the therapy machine would be interminable, the fact that it is now in actual operation will be most gratifying to those who have been so concerned because of its prolonged idleness.

Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

Brother George Roberts, Onslow member of the Consistory's X-ray Committee, is working with the hospital administration in setting up a formal opening of the deep therapy room at a time convenient for Consistory officials to be in attendance, and this event will probably have taken place before this issue of The Bagpipe is in print. The February issue will probably carry pictures and an account of those ceremonies.

When I drove into a filling station the other day for a tank of gas I was not at all surprised to learn that the local gas war had just ended the night before. My luck in these things is amazingly consistent. The beginning of the gas war caught me with a full tank, and I had less occasion to drive during the period of low gas prices than during any period of comparable length in my memory. I'm the kind of guy that goes by the market and buys fish for supper, only to get home and find that a good neighbor just came by and gave us part of his day's catch.

Every time somebody tries to sell me something I plead hard times on account of having a son in college. It's a legitimate excuse, too. Anyone with children in college will attest to that. What worries me, though, is what I am going to do during the two years between the time my son finishes and my daughter begins college. A lot of people are going to be laying for me, and I'll either have to buy everything in sight or come up with one of the fanciest ducking acts ever contrived outside the prize ring.

The November Reunion was wonderful in most respects. We had a fine class of candidates, and the degree teams performed wonderfully. The Ladies of the Eastern Star served up excellent meals. All of those people who make a Reunion "go" turned in fine jobs.

Brother Charlie Seifert was not there. Though heartened by the news of the fine recovery Brother Charlie is making from his illness, everyone in the temple missed him badly.

From the standpoint of the brethren in the Consistory's southern area there was one discordant factor, that being the absence of the usual substantial number of candidates from Onslow-Lejeune. The seven fine candidates from Onslow-Lejeune constituted about one-third of the representation we have become accustomed to, and all of us down here are going to have to do something about that come April.

We let Brother Charlie down, and we let down all those fine brethren who did such magnificent jobs of assuming Brother Charlie's multitudious duties in addition to the many they already had. We cannot lay our failure to anything other than lack of effort. There are many, many fine Master Masons hereabouts who are good Scottish Rite material, and who could have been in New Bern last November if we had done our work well.

We have our work cut out for us. The time to start is NOW. Brother Charlie will be back in April. Let's all see to it that Onslow-Lejeune greets him in the manner and with the numbers he has the right to expect.

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ONSLOW-LEJEUNE LADIES' NIGHT

Thursday, November 9th, brought to Jacksonville the Fall Ladies' Night Party for this area. As usual the food was good, the entertainment was good, and the speaker was outstanding. Some three hundred Masons and ladies filled the Jacksonville City Hall Auditorium for the occasion.

A number of ingredients are needed to render one of these affairs a complete success, and, unfortunately, one of the chief ingredients was lacking at this latest party. The place of honor always occupied by Brother Charlie Seifert and his lady was vacant. It was announced, for the benefit of those who had not already heard, that Brother Charlie was ill in an Asheville hospital, that he was making real good progress, and that he should be back in New Bern in a few weeks.

Brother John E. Sundholm toastmastered the event in fine fashion. Following the invocation by Reverend Dave Morris, Brother Louie Smith gave the ladies a hearty welcome, and the ladies were represented in the response by Mrs. W. A. S. Aman, Past Worthy Matron of the Jacksonville Chapter of The Eastern Star. The assemblage was treated to some excellent gospel singing by the Enon Chapel Mens Chorus. Brother Neil Vester pinch-hit for Brother Seifert on the program and made a strong appeal for a "200 member class" (which is just what Brother Charlie would have done had he been here). Brother Vester then introduced the speaker of the evening, Reverend Brother Lauren Sharpe, of Kenansville. Brother Sharpe delivered a stirring message on Scottish Rite Masonry, and it is not likely that the Master Masons in the audience listened to him without acquiring renewed desire to seek the additional light of Scottish Masonry.

There was consumed that night a vast amount of barbecued chicken and pork. So . . . all went home well fed, well entertained, inspired by a wonderful speaker, and happy in the knowledge that Brother Charlie is making the doctors so happy.

—By Reynold Davenport, 32°, K.C.C.H.

Jacksonville Ladies' Night Party—members and guests.

Rev. Lauren Sharpe, 32°, speaker for the Jacksonville party.

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REV. LAUREN R. SHARPE SPEAKS AT BANQUET

Rev. Lauren R. Sharpe, 32°, of Kenansville, N. C. was guest speaker at the annual Scottish Rite Ladies' Night celebrated on Tuesday night, November 7th, in the C. A. Seifert Dining Hall of the Scottish Rite Temple in New Bern. Brother Sharpe gave a splendid address which was thoroughly enjoyed by all present.

Norris C. Reed, Jr., 32°, served as Master of Ceremonies and Rev. Charles E. Williams, 32°, gave the invocation. A delicious dinner was served by the members of Craven Chapter, No. 129, Order of Eastern Star, and the tables were beautifully arranged with cut flowers and lighted tapers.

Brother E. P. Blair, 33°, welcomed the guests and members and entertained the group with a number of humorous stories.

Mrs. J. R. Chadwick, Worthy Matron of Craven Chapter O. E. S., was recognized and thanked for the lovely meal prepared by the members of the Eastern Star.

Brother Robert L. Pugh, 33°, introduced the speaker for the evening, Brother Lauren R. Sharpe, 32°, who talked to the members and guests present on Scottish Rite Masonry. His speech was unusually good and enjoyed by everyone present.

New Bern Ladies' Night—"a good time was had by all!"

View of Speaker's Table—New Bern Ladies' Night Party

DOES THIS DESCRIBE YOU?

A harried, high-strung businessman, constantly worried by an overburden of work he felt responsible to do, had come to the psychiatrist for advice.

"I can't sleep at night, doctor," he complained, nervously fidgeting with his hat and the arms of his chair, "and I've been nervous and quick-tempered at the office lately. What can I do?"

"I think you'd better follow a new schedule," the psychiatrist advised. "First, plan to complete only six hours of work in an eight-hour day. And second, spend one day each week in a cemetery."

"In a cemetery?" echoed the amazed patient. "What am I supposed to do there?"

"Nothing much," the psychiatrist replied calmly. "Just look around. Get acquainted with some of the men who are there permanently and remember that they didn't finish their work either. Nobody does, you know."

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

Eastern Star Chapter

During Mr. Cook's administration plans were worked out successfully for the organization of a local chapter of the Order of the Eastern Star, the sister group of the Masonic fraternity. Many of St. John's Lodge members, their wives, daughters and sisters were especially active along this line.

Mrs. J. F. Rhem and her husband, Dr. Rhem, a Past Worshipful Master of St. John's Lodge and organizer and long Recorder of Sudan Temple, are given chief credit as founders of the chapter here. They laid the groundwork and stirred up interest.

At their invitation, four State officers visited New Bern to help organize the Craven chapter on November 13, 1919, in the Blue Lodge Room of the Masonic Temple, where the women still hold their regular gatherings.

These four visiting officers were C. M. Setzer, of Charlotte, Grand Patron; C. W. Fowler, Associate Grand Patron; Mrs. Fowler, District Deputy Grand Matron; and John F. Wood, Grand Chaplain. Accompanying them was Mrs. Setzer, active in the Charlotte chapter.

Mrs. Lenore Gaskins, wife of C. Whit Gaskins, Secretary of St. John's Lodge, was named as the first Worthy Matron of the local chapter. John H. Parker, Past Worshipful Master of St. John's Lodge, was the first Worthy Patron; and Mrs. Charity C. Bradham, wife of C. D. Bradham, Past Worshipful Master of St. John's Lodge, was the first Associate Matron.

Others on the list of first officials were Miss Minnie Lee Hart (later Mrs. R. S. Williams), Secretary; Mrs. Clyde Eby, Treasurer; Mrs. C. B. Foy, Conductress; Mrs. S. W. Brown, Associate Conductress; Mrs. A. A. Kafer, Ada; Miss Sara Louise Stewart, Ruth; Miss Myrtle Pope, Esther; Mrs. T. Bayard Whitehurst, Martha; Mrs. W. P. Jones, Electa; Mrs. Rhem, Marshal; Mrs. Garrason A. Farrow, Organist; Mr. Cook, Warden; S. W. Brown, Sentinel; and W. P. Jones, Chaplain.

Minutes of the first sessions of the order show, besides these officers, the following other charter members, making a total of 35 charter members: Mrs. Cook, G. A. Farrow, Mr. and Mrs. J. D. Williams, Mr. and Mrs. Harry T. Paterson, Mr. and Mrs. H. J. Carpenter, Mr. and Mrs. D. P. Henry, Dr. Rhem, Alfred A. Kafer, Mr. and Mrs. Oscar A. Kafer, J. J. Baxter, C. Whit Gaskins, Mrs. R. S. Primrose and Mrs. Charles F. Ellison.

The charter, which is now kept in the Blue Lodge Room, is dated June 9, 1920. The Craven Chapter received the number 129. Mrs. Gaskins was named as Worthy Matron; Mr. Parker as Worthy Patron; and Mrs. Bradham as Associate Matron. The document is signed by Clem Buckner, Grand Master; Mr. Setzer, Grand Patron; and Mary C. Weatherly, Grand Secretary.

Eastern Star members have always worked hand in hand with the Masons. Frequently they serve suppers and banquets for the various Masonic bodies. The chapter has also been active in many civic and community movements deemed to be for the general welfare.

The list of Worthy Matrons and Patrons who have served the local Eastern Star Chapter follow:

Lenore A. Gaskins, worthy matron, and J. H. Parker, worthy patron, 1919-21; Lenore A. Gaskins and Allie Cook, 1921-22; Minnie Lee Williams and Allie Cook, 1922-23; Sara L. Stewart and W. P. Jones, 1923-24; Mamie G. Parker and W. P. Jones, 1924-25; Minnie C. Brooks and W. P. Jones, 1925-26; Charity Bradham and Harry T. Paterson, 1926-27; Estella F. Lewis and W. P. Jones, 1927-28; Blanche H. Williams and W. P. Jones, 1928-29.

Hazel S. Howell and W. P. Jones, 1929-30; Beulah A. Edmunds and R. L. Stallings, 1930-31; Erma N. Pittman and R. C. Whitley, 1931-32; Myrtle M. Stephens and R. C. Whitley, 1932-33; Marion Barfield and Thomas McGinn, 1933-34; Lula M. Disosway and W. P. Jones, 1934-35; Vera Sutton and Thomas McGinn, 1935-36; Laura E. Williams and W. P. Jones, 1936-37.

Laura E. Williams and W. P. Jones, 1937-38; Nettie O. Taylor and Thomas McGinn, 1938-39; Myrtle T. Carr and J. R. Carr, 1939-40; Julia M. Everhart and Stamey Everhart, 1940-41; Adolia Everhart and J. R. Carr, 1941-42; Mattie C. Benton and J. R. Carr, 1942-43; Eva F. Bray and J. R. Carr, 1943; Anna Orringer and J. R. Carr.

An unusual communication was held November 10, 1919, by St. John's Lodge when the third degree was conferred upon five candidates. All the stations were filled by Past Masters. A large number of out-of-town visitors attended. After interesting talks by the new Master Masons and several guests, a banquet was enjoyed.

W. P. Jones was again elected Master the following June. Mr. Parker and C. Whit Gaskins were named Wardens; Sol Lipman, Treasurer; and R. B. Williams, Secretary. S. W. Brown and Mr. Batson were appointed Deacons; S. L. Harrison and J. L. Cason, Stewards; the Rev. W. A. Ayres, Chaplain, and Mr. Kafer was reappointed Tiler.

(Continued)

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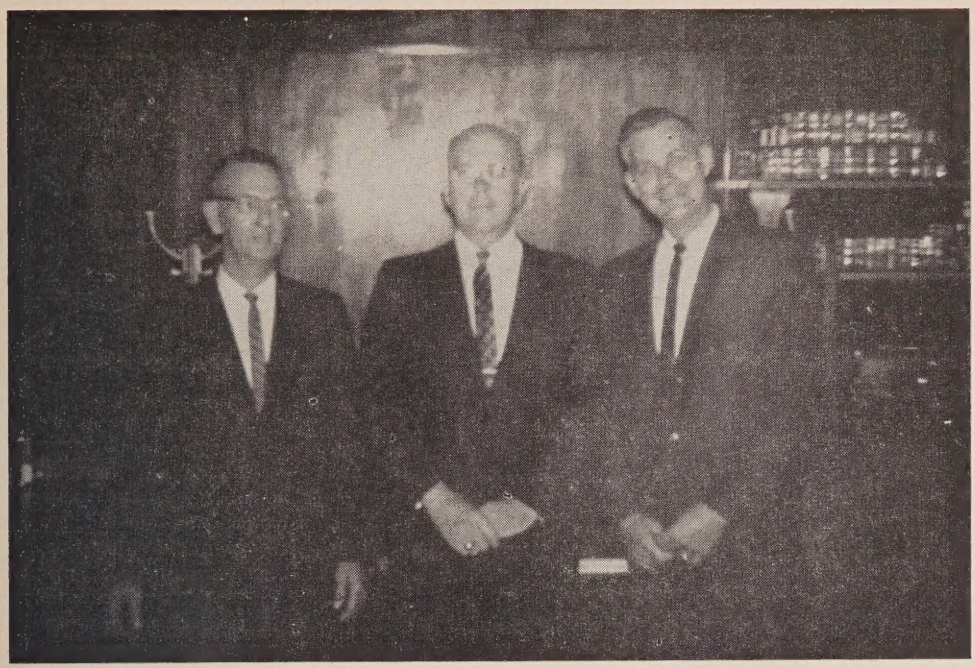

Officers Elizabeth City Scottish Rite Club—l to r—Cllyde Garrett, Vice-President; S. A. Mcpherson, Jr., President; Louis S. Bell, Jr., Secretary-Treasurer.

ELIZABETH CITY SCOTTISH RITE CLUB ORGANIZED

Under the sponsorship of New Bern Consistory No. 3 a Scottish Rite Club was organized at a meeting in Elizabeth City on October 5, 1961 with F. W. Clark, 33°, presiding.

After a delicious dinner at the Carolina Coffee Shop, Neil Vester, 32°, of New Bern, N. C. spoke on the various aims and achievements of the Scottish Rite in assisting their members and others to a better way of life. He also stressed the importance of a Scottish Rite Club in this area.

It was decided by vote of those present to organize such a club and to meet quarterly.

The following officers were elected:
S. A. McPherson, Jr., President
C. A. Garrett, Vice-President
L. S. Bell, Jr., Secretary-Treasurer

New Bern Consistory hopes that all Scottish Rite members in the Elizabeth City area will join the club which has started with 31 members.

December 12, 1961

Dear Brother Secretary:

I want to thank you and the officers and members of your Valley for the fine work you and they have done in distributing the four little books in our Educational and Americanism program. It has made our plans work out successfully, and those who received the books have gotten lots of pleasure and benefit from reading them. Wherever I go throughout the Southern Jurisdiction they are the principal subjects of conversation. They are being read and studied by Masons and the children; the mothers and fathers, teachers and trustees, principals and superintendents are glad to get them.

But there are many who have not had the opportunity to see these fascinating little books. The purpose of this letter is to urge you to make a list of the groups in your Valley who should have the joy of reading them. Then set in motion plans for a wider distribution of them.

Let's do this for our children, for our country, and for the greater appreciation of our Heritage of Freedom. Remember the titles, "Our Public Schools" (Aug. 1959) "The Road To Freedom" (Aug. 1960) "Church and State" (Feb. 1961) and "Our U.S.A." (Nov. 1961). The cost: 15 cents each or 10 cents each where 500 or more are ordered—just enough to help pay the printer and for packing and mailing.

We have gotten something started that makes us proud we are Masons and are doing something really worthwhile for God and country. Let's keep up the momentum. Orders are coming in every day. I will be glad to hear from you.

Merry Christmas and Happy New Year!

Sincerely and fraternally,

LUTHER A. SMITH
Sovereign Grand Commander,
Sou.:.Jur.:.U.S.A.

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Beaufort County Scottish Rite Club

Ashley G. Leggett, 32°.....President
Harry L. Mann, 32°.....Vice-President
Audrey B. Hardison, 32°.....Secretray-Treasurer

Chowan County Scottish Rite Club

John Simpson, 32°.....President
Willard Rhoades, 32°.....Vice-President
William Bunch, 32°.....Secretary-Treasurer

Elizabeth City Scottish Rite Club

Sam McPherson, 32°.....President
C. A. "Gus" Garrett, 32°.....Vice-President
L. S. Bell, Jr., 32°.....Secretary-Treasurer

Grifton Scottish Rite Club

A. Dewey Wall, 32°.....President
Walter Dawson Murphy, 32°.....Vice-President
Edward Lee Sutton, 32°.....Secretary-Treasurer

Havelock-Cherry Point Scottish Rite Club

James L. Smith, 32°.....President
G. L. Haggerty, 32°.....Vice-President
J. E. Lewis, 32°.....Secretary-Treasurer

Hertford Scottish Rite Club

Elijah White, 32°.....President
Charles E. Campen, 32°.....Vice-President
G. C. Buck, 32°.....Secretary

Jones County Scottish Rite Club

Leslie Parker, 32°.....President
Theodore Mallard, 32°.....Vice-President
Roy F. Collins, 32°.....Secretary
Alex Higgins, 32°.....Treasurer

Lenoir County Scottish Rite Club

Roland B. Parnell, 32°.....President
William R. Leggett, 32°.....Vice-President
Charles Herring, Jr., 32°.....Secretary
Floyd West, 32°.....Treasurer

Morehead City Scottish Rite Club

Cicero S. Hardison, Jr., 32°.....President
A. Lenwood Brinson, 32°.....Vice-President
J. Lindsey Guthrie, 32°.....Secretary-Treasurer

New Bern Scottish Rite Club

Harvey J. Daniels, 32°.....President
Samuel T. Cook, 32°.....Vice-President
Jack G. White, 32°.....Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club

E. J. Rader, 32°.....President
J. L. Flowers, 32°.....Vice-President
Leonard Suls.....Secretary-Treasurer

Pitt County Scottish Rite Club

James S. Wells.....President
W. K. Whichard.....Vice-President
John Montgomery.....Secretary-Treasurer

Rocky Mount Scottish Rite Club

Clifton R. Shuler, 32°, K.C.C.H.....President
S. D. Fuller, 32°.....Vice-President
M. J. Stokes, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club

Allen W. Harrill, 32°.....President
C. M. Thomas, 32°.....Vice-President
K. D. Stewart.....Secretary-Treasurer

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Deaths	Date of Deaths
James Carter Watson, 32°, Fairfield, N. C.	Sept. 16, 1961
James E. Shuler, 32°, Durham, N. C.	Dec. 26, 1960
George M. Moore, 32°, Lucama, N. C.	Feb. 7, 1961
John C. Arnold, 32°, Jacksonville, N. C.	Nov. 19, 1961

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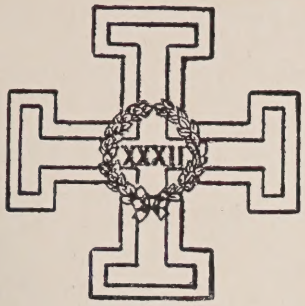

	FEES	DUES
Lodge of Perfection	$ 60.00	$4.00
Chapter of Rose Croix	30.00	1.00
Council of Knights of Kadosh	30.00	1.00
Consistory	30.00	1.00
(Including subscription to Bagpipe)		
Total	$150.00	$7.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initiials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

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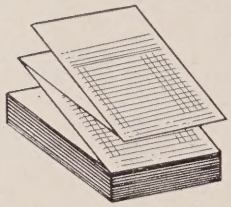
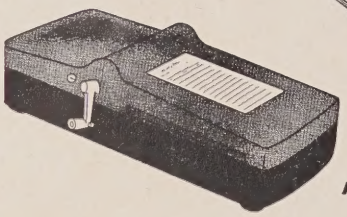

CONTINUOUS FORMS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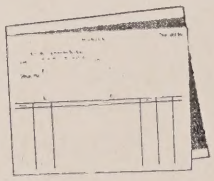
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